



BELOVED DISCIPLE

THE LIFE & MINISTRY OF JOHN

LISTENING GUIDE

BETH MOORE

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RESPONSE SHEET

INTRODUCTORY GROUP SESSION

As we begin a journey that will take us throughout Galilee into Samaria, to Jerusalem, to Ephesus, and to Patmos, let's consider adopting the same invitations for embarkation that John encountered.

Read John 1:35-51.

1. Let's sense Christ asking us the same question: "_____, My child, what do you want?
[Your name]

What are you seeking here and now in this _____ of your life?"

2. Let's be willing to "_____."

3. Consider the unfathomable grace of God that we sometimes "find" Christ when we didn't even know

_____ was the _____ we were _____.

4. We will miss untold treasures if we confuse "_____"

with "_____."

5. Let's begin our journey as a true seeker "in whom there is _____."

6. Wherever we've recently _____, Jesus has _____.

7. As Christ reveals how He has "_____" _____, our eyes are somehow

_____ to "see" _____.

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RESPONSE SHEET

INTRODUCTORY GROUP SESSION

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What are you seeking here and now in this _____ of your life?"

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_____ was the _____ we were _____.

4. We will miss untold treasures if we confuse "_____"

with "_____."

5. Let's begin our journey as a true seeker "in whom there is _____."

6. Wherever we've recently _____, Jesus has _____.

7. As Christ reveals how He has "_____" _____, our eyes are somehow

_____ to "see" _____.

By design, no answers are provided for these blanks.

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GROUP SESSION 1

Sometimes we also may have the desire to take our _____ and _____ in our worlds: in our _____, in our _____, in our _____, etc. We've got to be so careful what we rationalize by Scripture. Before we proceed, we are wise to remember a few important things. We'll make six points today based on the calling of John.

Read Mark 3:13-19 and John 2:12-17.

1. Christ could not _____ in His _____ or _____. **See Ephesians 4:26-27.**

Anger and rage are highly motivational, but they are extremely destructive.

2. Godly _____ is measured by the _____ of "_____."

3. God looks upon the _____ beneath the action. We can even have a _____ about a _____ and find ourselves disciplined by God.

4. Paradoxically, we receive our calling as _____ but can only fulfill it _____. **See Matthew 18:2-3:** "Unless you change and become _____, you will never _____."

5. Though _____ is important, Christ seems to have an affinity for _____.

6. The kind of change God desires comes one primary way. **See Mark 3:14:** "that they might be with him and that he might send them out."

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GROUP SESSION 1

Sometimes we also may have the desire to take our whips and turn over the tables in our worlds: in our children's schools, in our communities, in our churches, etc. We've got to be so careful what we rationalize by Scripture. Before we proceed, we are wise to remember a few important things. We'll make six points today based on the calling of John.

Read Mark 3:13-19 and John 2:12-17.

1. Christ could not sin in His zeal or anger. See Ephesians 4:26-27.

Anger and rage are highly motivational, but they are extremely destructive.

2. Godly indignation is measured by the absence of "self."

3. God looks upon the heart beneath the action. We can even have a

wrong heart about a right issue and

find ourselves disciplined by God.

4. Paradoxically, we receive our calling as one kind of person

but can only fulfill it as another. See Matthew 18:2-3: "Unless you change and

become [your answer], you will never [your answer]

[your answer]."

5. Though preparation is important, Christ seems to have an affinity for

on-the-job training.

6. The kind of change God desires comes one primary way. See Mark 3:14: "that they might

be with him and that he might send them out."

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RESPONSE SHEET

GROUP SESSION 2

Reflect on John 18:15-18,25-27.

1. Few experiences lend more opportunity to be _____ by someone we've _____ than a traumatic event.
2. Each of us is wise to ask the following question: Who have I given enough _____ to _____ by his or her _____ actions toward Christ?
3. Sudden uncharacteristic actions do not by themselves render the person or ministry _____.

See 2 Corinthians 11:2-3.

4. Wise is the man or woman who realizes he or she, too, could momentarily _____ Christ. May we never _____ from _____ something that—in due time—we may _____.

Read John 18:28-31,38-40; 19:12-16.

1. Chaotic events don't place us suddenly out of control nearly as much as they remind us how _____ we had _____. **See 2 Thessalonians 2:3.**
2. When we feel tremendously _____ in one area, without God's help we will ordinarily _____ a _____ on another area.
3. We will never develop _____ in God's sovereign control until we let Him _____ when life seems out of control.
4. Keep in mind that Satan's first goal in a believer's life in trauma is to encourage _____ of _____ with God.
5. God may not always answer _____, but He will always _____.

Psalms 65:5: "You answer us with awesome _____ of _____, O God our Savior."

Jeremiah 33:3: "Call to me and I will answer you and tell you _____ and _____."

Psalms 69:13: "O God, answer me with your _____."

RESPONSE SHEET

GROUP SESSION 2

Reflect on John 18:15-18,25-27.

1. Few experiences lend more opportunity to be disappointed by someone we've highly esteemed than a traumatic event.
2. Each of us is wise to ask the following question: Who have I given enough power to throw me off course by his or her denial-like actions toward Christ?
3. Sudden uncharacteristic actions do not by themselves render the person or ministry fraudulent.

See 2 Corinthians 11:2-3.

4. Wise is the man or woman who realizes he or she, too, could momentarily deny Christ. May we never withhold from another something that—in due time—we may desperately need.

Read John 18:28-31,38-40; 19:12-16.

1. Chaotic events don't place us suddenly out of control nearly as much as they remind us how little control we had all along. See 2 Thessalonians 2:3.
2. When we feel tremendously out of control in one area, without God's help we will ordinarily transfer a tighter control-grip on another area.
3. We will never develop authentic confidence in God's sovereign control until we let Him see us through seasons when life seems out of control.
4. Keep in mind that Satan's first goal in a believer's life in trauma is to encourage cessation of communication with God.
5. God may not always answer our questions, but He will always answer us.

Psalm 65:5: "You answer us with awesome deeds of righteousness, O God our Savior."

Jeremiah 33:3: "Call to me and I will answer you and tell you great and unsearchable things you do not know."

Psalm 69:13: "O God, answer me with your sure salvation."

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GROUP SESSION 3

Read Acts 4:23-32.

The Greek word *deesis* refers to a _____ for which one prays.

How did God respond to their prayers?

- The place where they were meeting was _____. The Greek word means “to move to and fro, shake ... to put into a state of waving, _____, vibratory motion.”
- They were _____ filled with the Holy Spirit.
- They _____ spoke the Word of God boldly.

1. They neither _____ nor _____ the seriousness of the problem (v. 23).

2. The believers _____ for prayer in a way God highly honors. (The Greek word is *homothumadon*.)

- *Homos* means _____ and the _____.
- *Thumos* means _____, _____. Also, “With one mind, with _____, in one accord, all together.” *Thumos* can also mean _____ as well as mind or thought.

If God honors His people coming together with ONE MIND and passion, whose mind is right?

Philippians 2:5 (KJV) says, “Let _____ be in you, which was also in _____.” What kind of mind did He have?

- He made Himself of _____.
- He took on the _____.
- He _____ Himself. Proverbs 13:10 says, “Pride only breeds quarrels.”

3. They corporately _____ God. In doing so, they _____ Him and reminded themselves to whom _____ (Acts 4:24).

4. They cited _____ to their challenge (vv. 25-26).

5. They reminded themselves that anything God allows to _____, He will use to bring about great glory.

6. Then they asked _____.

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GROUP SESSION 3

Read Acts 4:23-32.

The Greek word *deesis* refers to a particular need for which one prays.

How did God respond to their prayers?

- The place where they were meeting was shaken. The Greek word means “to move to and fro, shake ... to put into a state of waving, rocking, vibratory motion.”
- They were all filled with the Holy Spirit.
- They all spoke the Word of God boldly.

1. They neither denied nor minimized the seriousness of the problem (v. 23).

2. The believers united for prayer in a way God highly honors. (The Greek word is *homothumadon*.)

- *Homos* means one and the same.
- *Thumos* means temperament, mind. Also, “With one mind, with unanimous consent, in one accord, all together.” *Thumos* can also mean passion as well as mind or thought.

If God honors His people coming together with ONE MIND and passion, whose mind is right?

Philippians 2:5 (KJV) says, “Let this mind be in you, which was also in Christ Jesus.” What kind of mind did He have?

- He made Himself of no reputation.
- He took on the form of a servant.
- He humbled Himself. Proverbs 13:10 says, “Pride only breeds quarrels.”

3. They corporately exalted God. In doing so, they glorified Him and reminded themselves to whom they belonged (Acts 4:24).

4. They cited Scripture relevant to their challenge (vv. 25-26).

5. They reminded themselves that anything God allows to threaten His own, He will use to bring about great glory.

6. Then they asked big things.

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GROUP SESSION 4

Part 1: Grasping the Concept of Divinely Inspired Scripture

According to 2 Timothy 3:16, “All Scripture is _____-_____.” The original Greek word is *theopneustos*. *Theo*—God. *Pneustos*—breath or spirit. Consider each of the following Scriptures.

1. Based on a comparison between 2 Peter 1:20-21 and 1 Chronicles 28:19, we might say the men God used to write Scripture served as neither the _____ nor the _____. They served as the _____. The author is God the Holy Spirit and the ink flowing through that pen is the Holy Spirit, the breath of God that He’s pouring through.
2. The Word is _____, but God chose to give inspiration through _____ (Ps. 119:89).
3. Compare Genesis 2:7. When God breathes, He breathes _____. Hebrews 4:12 tells us His Word is _____.
4. See Luke 1:1-3. We are told that _____ undertook writing accounts of Christ’s life and fulfillment of God’s plan; yet we don’t have “many” of those accounts in the Bible.

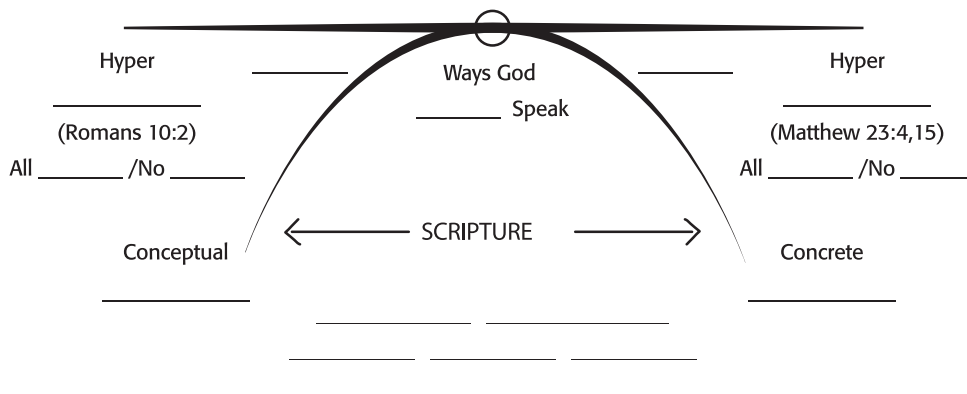
Part 2: Grasping God’s Primary Intention Through His Inspiration of John’s Gospel

Read John 1:1.

1. One of the overriding themes in the Gospel of John is presented from the very first verse: Under the inspiration of the Holy Spirit, John wanted his reader to know and recognize the _____.
2. The Greek term for *Word* is _____. Basically it refers to the _____ of God _____ to man. God revealed Himself through His _____ and His _____.
3. The only way we will ever really know the Word, both the Person and the print, is to know His _____. Both of these verses (John 15:7; Eph. 6:17) employ the Greek word _____.
4. As we learn to receive and apply *rhema*, we are wise to remember that God’s Word is written: _____ God about _____, _____ others about _____, _____ us about _____.

FUNDAMENTAL _____
VALID _____

PROVERBS 23:7 (KJV)



GROUP SESSION 4

Part 1: Grasping the Concept of Divinely Inspired Scripture

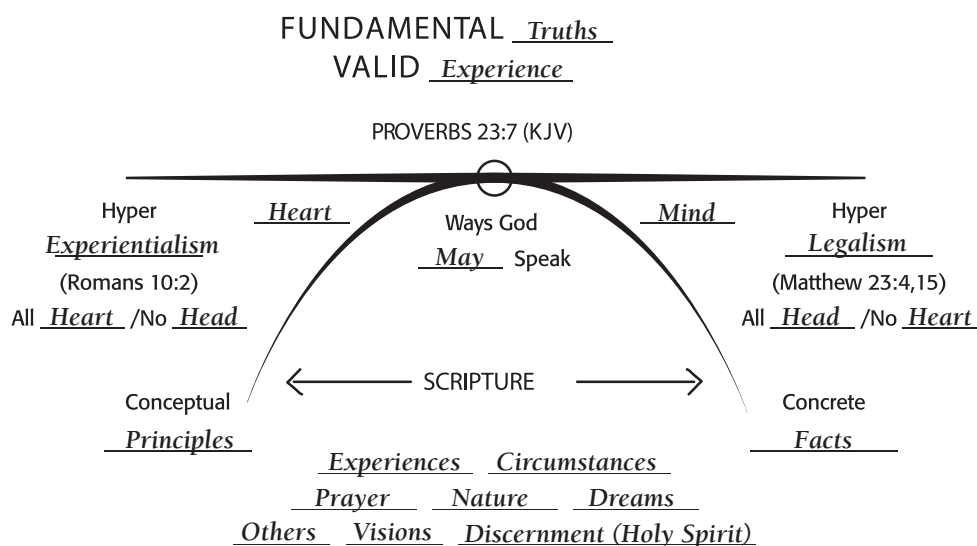
According to 2 Timothy 3:16, “All Scripture is God-breathed.” The original Greek word is *theopneustos*. *Theo*—God. *Pneustos*—breath or spirit. Consider each of the following Scriptures.

1. Based on a comparison between 2 Peter 1:20-21 and 1 Chronicles 28:19, we might say the men God used to write Scripture served as neither the author nor the ink. They served as the quill. The author is God the Holy Spirit and the ink flowing through that pen is the Holy Spirit, the breath of God that He’s pouring through.
2. The Word is eternal, but God chose to give inspiration through progressive revelation (Ps. 119:89).
3. Compare Genesis 2:7. When God breathes, He breathes life. Hebrews 4:12 tells us His Word is alive.
4. See Luke 1:1-3. We are told that many undertook writing accounts of Christ’s life and fulfillment of God’s plan; yet we don’t have “many” of those accounts in the Bible.

Part 2: Grasping God’s Primary Intention Through His Inspiration of John’s Gospel

Read John 1:1.

1. One of the overriding themes in the Gospel of John is presented from the very first verse: Under the inspiration of the Holy Spirit, John wanted his reader to know and recognize the Word.
2. The Greek term for Word is Logos. Basically it refers to the expression of God revealed to man. God revealed Himself through His Son and His words.
3. The only way we will ever really know the Word, both the Person and the print, is to know His words. Both of these verses (John 15:7; Eph. 6:17) employ the Greek word rhema.
4. As we learn to receive and apply *rhema*, we are wise to remember that God’s Word is written: by God about God, to others about others, to us about us.



GROUP SESSION 5

See John 3:5. One of the most often repeated phrases from the mouth of Christ is “_____

_____.” In the NIV the phrase appears _____ times in the Gospels.

Jesus used the phrase ...

1. For the sake of _____.
2. For clarity on issues of _____ like _____ and _____.
3. For clarity on issues of _____.

Christ tells us the truth. _____.

Take a good look at Psalm 31:1-5,13-16,21. Camp on the words in verse 14: “I trust in you, O Lord.” What makes a person able to trust God when the circumstances around him are screaming to disbelieve? He has come to trust in the God of truth (v. 5).

1. Christ will tell us the truth even when we think we’d prefer a lie. Why?

- Because He _____ (John 14:6).
- Because only the truth _____ (John 8:32).

2. Thankfully, Christ’s truth always comes coupled with His _____.

3. Christ holds His _____ and His _____ responsible for telling not only His truth but His _____ truth.

Two extremes in unbalanced teaching or portraying:



God has nothing to do with anything we

could ever _____ as

_____ or _____

(2 Tim. 4:3-5).

God is always _____, never

_____, and usually _____

to _____ (Luke 4:18).

See John 16:33. Christ Jesus came to us as the exact representation of the Father. He taught neither of the above extremes. **See Matthew 18:4-7.**

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RESPONSE SHEET

GROUP SESSION 5

See John 3:5. One of the most often repeated phrases from the mouth of Christ is “**I tell you the truth.**” In the NIV the phrase appears **77** times in the Gospels.

Jesus used the phrase ...

1. For the sake of **emphasis**.
2. For clarity on issues of **profound importance** like **life** and **death**.
3. For clarity on issues of **controversy**.

Christ tells us the truth. **Truth breeds trust.**

Take a good look at Psalm 31:1-5,13-16,21. Camp on the words in verse 14: “I trust in you, O Lord.” What makes a person able to trust God when the circumstances around him are screaming to disbelieve? He has come to trust in the God of truth (v. 5).

1. Christ will tell us the truth even when we think we’d prefer a lie. Why?
 - Because He **is Truth** (John 14:6).
 - Because only the truth **sets us free** (John 8:32).
2. Thankfully, Christ’s truth always comes coupled with His **grace**.
3. Christ holds His **church** and His **children** responsible for telling not only

His truth but His **whole** truth.

Two extremes in unbalanced teaching or portraying:



God has nothing to do with anything we
could ever **interpret** as **negative** or **painful**
(2 Tim. 4:3-5).

God is always **angry**, never **pleased**, and
usually **out** to **get us** (Luke 4:18).

See John 16:33. Christ Jesus came to us as the exact representation of the Father. He taught neither of the above extremes. **See Matthew 18:4-7.**

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GROUP SESSION 6

Our previous lesson concluded the written focus on the concepts of “more” and “abundance” in the Gospel of John. Today we will pick up and expand on an important principle for the believers life that was established in week 6, day 5: _____. No other chapter in all four Gospels has “more” to say about this wonderful principle than the incomparable John 17.

In contrast, man’s natural life principle is: _____.

“Identification by association” is beautifully illustrated in John 17.

1. Between _____ and _____. Read John 17:1-5.

A. Traces of Intimacy

- In _____ (the time has come ...)
- In the essence of _____
- In reference to relationship _____ the _____ began

B. Terms of Intercession

- “_____ your _____, that your Son may _____.”
- Identification by association for _____.

2. Between Father, Son, and _____ God _____. Read John 17:6,20.

A. Traces of Intimacy

- The revelation of the Father received through ...
 - 1) Obedience to His _____ (*logos*)
 - 2) Acceptance of His _____ (*rhema*)
- Christ’s insistence that _____ had come to Him through them
- Christ’s passion for the _____ God has for Him

B. Terms of Intercession

- “protect them by the _____ of your _____.”
- “protect them from the _____”
- “that all of them may be _____ ... brought to _____”

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GROUP SESSION 6

Our previous lesson concluded the written focus on the concepts of “more” and “abundance” in the Gospel of John. Today we will pick up and expand on an important principle for the believers life that was established in week 6, day 5: identification by association. No other chapter in all four Gospels has “more” to say about this wonderful principle than the incomparable John 17.

In contrast, man’s natural life principle is: identification by exaltation.

“Identification by association” is beautifully illustrated in John 17.

1. Between Father and Son. Read John 17:1-5.

A. Traces of Intimacy

- In timing (the time has come ...)
- In the essence of eternal life
- In reference to relationship before the world began

B. Terms of Intercession

- “Glorify your Son, that your Son may glorify you.”
- Identification by association for glorification.

2. Between Father, Son, and those God gave Him. Read John 17:6,20.

A. Traces of Intimacy

- The revelation of the Father received through ...
 - 1) Obedience to His Word (*logos*)
 - 2) Acceptance of His words (*rhema*)
- Christ’s insistence that glory had come to Him through them
- Christ’s passion for the love God has for Him

B. Terms of Intercession

- “protect them by the power of your name.”
- “protect them from the evil one”
- “that all of them may be one ... brought to complete unity”

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RESPONSE SHEET

GROUP SESSION 7

Our journey with the apostle John will take us now over the waters of the Aegean Sea to a small island called Patmos. In week 8, day 1 we will look more closely at John's arrival and the introduction to the Book of Revelation. Today, however, we're going to consider to the best of our understanding the vision of Christ that John recorded in **Revelation 1:9-18**.

While we understand that John received a one-time-only vision of Christ, I believe we can draw some important parallels about becoming the kind of people to whom Christ can reveal Himself.

1. Though a prisoner in exile, John remained spiritually _____ and _____.

Revelation 1:10, "On the _____ I was in _____."

2. John was faithful with what he "_____,", and God invited him to "_____" (Rev 1:10,12).

The original word for *hear* often used in Scripture is *akouo*, meaning "not only to hear but to _____ and _____."

3. John came to the startling realization that the immortal Christ _____
_____ he could have _____ his _____ to imagine (v. 17).

4. John encountered the _____ wrapped in the complete
unfamiliarity of _____ "_____-_____" (v. 17).

5. Conspicuously _____ in the record of John's staggering encounter with the
immortal Christ is a _____ from the _____ (Eccl. 5:1-2).

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While we understand that John received a one-time-only vision of Christ, I believe we can draw some important parallels about becoming the kind of people to whom Christ can reveal Himself.

1. Though a prisoner in exile, John remained spiritually keen and fervent.

Revelation 1:10, "On the Lord's Day I was in the Spirit."

2. John was faithful with what he "heard," and God invited him to "see" (Rev 1:10,12).

The original word for *hear* often used in Scripture is *akouo*, meaning "not only to hear but to respond and obey."

3. John came to the startling realization that the immortal Christ exceeded

anything he could have stretched his mind to imagine (v. 17).

4. John encountered the tender familiarity wrapped in the complete

unfamiliarity of unveiled "God-ness" (v. 17).

5. Conspicuously absent in the record of John's staggering encounter with the

immortal Christ is a single word from the disciple's mouth (Eccl. 5:1-2).

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RESPONSE SHEET

GROUP SESSION 8

In the midst of many symbols and shrouds, the Book of Revelation frames several visions of such startling clarity and detail that we could stand before them for hours and continue to discover something new. **Revelation 7:9-17** encases one of those.

As we study these Scriptures, let your imagination play like a movie. We'll push the pause button on several different elements in the scene and see what we can glean.

1. A great _____ that can't be counted standing before the _____
and in front of the _____

This multitude is ...

- Every _____: *ethnos*—set apart by location, customs, and laws
- Every _____: *phule*—set apart by blood lines tracing to common ancestors
- Every _____: *laos*—set apart by various common bonds of a society
- Every _____: *glossa*—set apart by dialects or languages

These four descriptions represent every means of division between the inhabitants of Earth.

2. Those who have come out of (the) _____ (v. 14).
Carefully note that scholars are divided about the exact meaning of this phrase. Some believe the masses of people pictured have come out of “great tribulation” (as may be implied in the KJV and could simply imply Acts 14:22), while others believe they have come out of “*the* great tribulation” (as *may* be implied in the NIV and NASB). *If* Scripture means *the* great tribulation, this gathering suggests that the most profound evangelical movement in church history will occur during the most dreadful days of human history.

Compare Revelation 6:9-11. Many scholars believe these martyrs are among those gathered in Revelation 7:9.

3. The consummation of _____ in glorious _____. Please don't miss the fact that these “nations, tribes, and peoples” are gathered as one, but—at least in this vision and for this time—retain some level of distinction.
4. The _____ of the _____ (vv. 11-12). “Amen!”
5. The _____ of God (vv. 15-17)

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RESPONSE SHEET

GROUP SESSION 8

In the midst of many symbols and shrouds, the Book of Revelation frames several visions of such startling clarity and detail that we could stand before them for hours and continue to discover something new. **Revelation 7:9-17** encases one of those.

As we study these Scriptures, let your imagination play like a movie. We'll push the pause button on several different elements in the scene and see what we can glean.

1. A great **multitude** that can't be counted standing before the **throne**
and in front of the **Lamb**.

This multitude is ...

- Every **nation**: *ethnos*—set apart by location, customs, and laws
- Every **tribe**: *phule*—set apart by blood lines tracing to common ancestors
- Every **people**: *laos*—set apart by various common bonds of a society
- Every **language**: *glossa*—set apart by dialects or languages

These four descriptions represent every means of division between the inhabitants of Earth.

2. Those who have come out of (the) **great tribulation** (v. 14).

Carefully note that scholars are divided about the exact meaning of this phrase. Some believe the masses of people pictured have come out of “great tribulation” (as may be implied in the KJV and could simply imply Acts 14:22), while others believe they have come out of “*the* great tribulation” (as *may* be implied in the NIV and NASB). *If* Scripture means *the* great tribulation, this gathering suggests that the most profound evangelical movement in church history will occur during the most dreadful days of human history.

Compare Revelation 6:9-11. Many scholars believe these martyrs are among those gathered in Revelation 7:9.

3. The consummation of **perfect unity** in glorious **diversity**. Please don't miss the fact that these “nations, tribes, and peoples” are gathered as one, but—at least in this vision

and for this time—retain some level of distinction.
4. The **worship** of the **angels** (vv. 11-12). “Amen!”
5. The **tent** of God (vv. 15-17)

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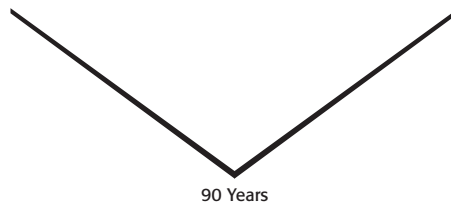
GROUP SESSION 9

Read Revelation 12:7-12. Revelation 12:9 calls the enemy of our souls by five names:

- The _____
- That _____
- The _____
- _____
- _____

Primary defenses against the accuser:

1. “By the _____ of the _____.” Once we are covered by the blood of the Lamb, Satan can do nothing to “uncover” us. So what’s a devil to do? Try to make us “feel” uncovered.
2. “By the _____ of their testimony”



THE ACCUSER’S FORMULA

Your _____
- Your _____
+ Your _____

GOD’S FORMULA

_____ was
+ _____ is

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GROUP SESSION 9

Read Revelation 12:7-12. Revelation 12:9 calls the enemy of our souls by five names:

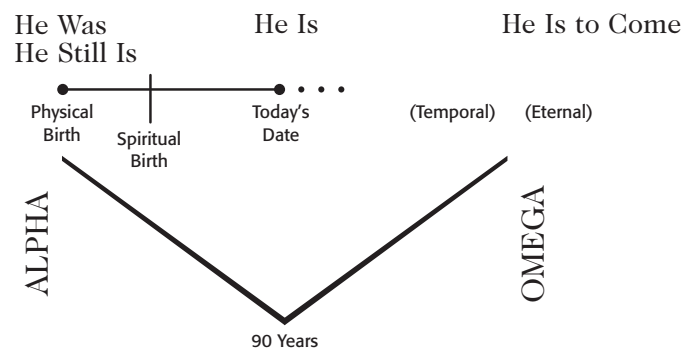
- The great dragon
- That ancient serpent
- The devil
- Satan
- Accuser

Primary defenses against the accuser:

1. “By the blood of the Lamb.” Once we are covered by the blood of the Lamb,

Satan can do nothing to “uncover” us. So what’s a devil to do? Try to make us “feel” uncovered.

2. “By the word of their testimony”



THE ACCUSER’S FORMULA

Your Is
 - Your Was
 + Your Is-to-Come

Incomplete

GOD’S FORMULA

Redeemed was
 + Cleansed is

Powerful Is-to-Come

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GROUP SESSION 10

1. The one-word call to worship probably has great significance (v. 7). The word *hallelujah* (NIV) or *alleluia* (KJV) comes from the original Hebrew *halelu*, meaning to _____, and *Yah*, the shortened form of _____. With one exception (Ps. 135:3), *allelouia* is always found at the beginning or end of psalms, suggesting that it was a _____ call to praise in the _____. This may suggest that, although every nation, tribe, and tongue will be part of this glorious wedding, the ceremony itself may be decidedly _____.

In ancient Hebrew tradition ...

2. The actual wedding arrangements were the responsibility of the _____ and _____
_____. (See Judg. 14:10-11.)

3. The chief responsibility of the bride was to _____ (v. 7):

- The bride prioritized _____.
- The bride took special baths of _____ and _____.
- The bride chose _____ jewelry to wear on her wedding day.

4. During the ceremony, held under the _____ or *huppah*, the bride traditionally _____ the groom (Jer. 31:22).

5. _____ were pronounced during the ceremony (Rev. 21:1-3,22-23).

6. Although deep repentance and personal cleansing took place in preparation, the actual wedding day was marked by great _____ of _____ (Song of Songs 3:11).

- Custom prohibited anyone from _____ or _____ on the day of the wedding (Rev. 19:7).
- The original word for “be glad” is *agalliao*, which means “to _____, rejoice with exuberance; often to _____ for _____, show one’s joy by _____, _____, or _____, denoting _____ or ecstatic joy and delight.”

Personalize Isaiah 62:5: “As a bridegroom rejoices over his bride, so will [my] _____ over _____.”

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GROUP SESSION 10

1. The one-word call to worship probably has great significance (v. 7). The word *hallelujah* (NIV) or *alleluia* (KJV) comes from the original Hebrew *halelu*, meaning to praise, and *Yah*, the shortened form of Yahweh or Jehovah. With one exception (Ps. 135:3), *allelouia* is always found at the beginning or end of psalms, suggesting that it was a standardized call to praise in the temple worship. This may suggest that, although every nation, tribe, and tongue will be part of this glorious wedding, the ceremony itself may be decidedly Jewish.

In ancient Hebrew tradition ...

2. The actual wedding arrangements were the responsibility of the groom and his father. (See Judg. 14:10-11.)

3. The chief responsibility of the bride was to prepare herself (v. 7):

- The bride prioritized purity.
- The bride took special baths of clean water and fragrant oils.
- The bride chose fine jewelry to wear on her wedding day.

4. During the ceremony, held under the wedding canopy or *huppah*, the bride traditionally circled the groom (Jer. 31:22).

5. Seven blessings were pronounced during the ceremony (Rev. 21:1-3,22-23).

6. Although deep repentance and personal cleansing took place in preparation, the actual wedding day was marked by great gladness of heart (Song of Songs 3:11).

- Custom prohibited anyone from mourning or fasting on the day of the wedding (Rev. 19:7).
- The original word for “be glad” is *agalliao*, which means “to exult, rejoice with exuberance; often to leap for joy, show one’s joy by leaping, skipping, or dancing, denoting excessive or ecstatic joy and delight.”

Personalize Isaiah 62:5: “As a bridegroom rejoices over his bride, so will [my] God rejoice over [me].”

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